

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

No. 10, Vol. XXIV.

Tuesday, March 9, 1875.

Price One Penny.

OLD AMERICA.

ADAM.

Geologically, America is as old as any, if not the oldest of the continents; but we cannot ascribe to the world that great age that many scientific men have. Professor Hitchcock, in his excellent work on elementary geology, says, "that the coincidences between geology and revelation, upon points where we might reasonably expect collision if both the records were not essentially true, are much more numerous than the apparent discrepancies, and therefore the presumption is, that no real disagreement exists; and that geology ought to be regarded as a new means of illustrating, instead of opposing, revelation." Too many of our learned men of late years ignore the Mosaic history of the creation of our globe entirely; others adhere strictly to the prevailing opinion that limits the duration of the world to man's brief existence of a few thousand years. Into this controversy it is not our intention to enter, being satisfied with two points in which all reasonable men agree—that God created the world, and that man was among the latest of the animals to inhabit it. Now the great question is,

since mankind had a beginning, what continent was blessed as a dwelling place by our first parents, Adam and Eve. Generally to Asia has been assigned the honor; but some investigators, who have devoted much study and time to the subject, believe that the human race first sprang into existence in America. Forty years ago the learned antiquarian, Samuel L. Mitchell, of New York, with other gentlemen eminent for their knowledge of natural history, advanced the theory that America was the country where Adam was created. With the present state of our knowledge of the past this idea is not an absurd one, and it is important enough to deserve the attention and reason of all readers of history. Mr. Mitchell supports his theory by tracing the progress of colonies westward from America over the Pacific ocean to new settlements in Europe and Africa. Mr. Josiah Priest, author of a work on American antiquities, opposes this opinion on the grounds that the names of the rivers rising out of the region of country called Paradise are given in the book of Genesis, and one of these rivers

(the Euphrates) still retains its name. Mr. Priest forgets that sixteen hundred years after the creation a mighty deluge covered the earth, undoubtedly changing its character altogether, leveling mountains, elevating plains, and forming new rivers while obliterating the old ones. Again, the place of the creation of man is claimed to be in Cashmere, in the Himalaya Mountains. This range it is supposed was the first dry land which appeared above the water, the rivers of Eden being the Ganges, Indus and Brahmapootra. These are only conjectures, supported by no substantial facts. To all historians the precise location is unknown, and we can adopt the theory with as much reason and propriety, that the great valley of the Mississippi was the paradise of Adam, as we can reasonably suppose that man inhabited this same section of country previous to the deluge, judging by the relics found and pronounced by scientists undoubtedly antediluvian. When excavating the foundation of the gas works at New Orleans, at the depth of sixteen feet the skeleton of a man was found. The head lay under the roots of a cypress tree, all belonging to the fourth forest. There are ten similar growths buried below the present upright forest. Cypress trees are noted for their antiquity. One in the garden of Chapultepec, Mexico, Baron Humboldt considered over six thousand years old. In digging a well at Cincinnati, Ohio, in 1820, at the depth of eighty feet, the workmen came upon the stump of a tree, three feet in diameter, rooted in its native soil, which had been cut with an ax or sharp instrument. Iron rust was found on the top of the stump, as if the ax had been decomposed during the time the mass of earth rested upon it. The drift in which it was found is apparently as ancient as any portion of the Mississippi valley. In July 1868, in digging a well for the Union Pacific Railroad, four hundred and fifty miles west from Omaha, the workmen at the depth of sixty-eight feet came upon a deposit of human bones. At Quebec, Canada, a fossil human skeleton was found in the solid chert rock, the same formation underlying the city. Dr. Dickeson found a human pelvis near

Natchez, on the bank of the Mississippi river, in a fossil state. A few years ago a human skull well preserved was found near Altaville, California, one hundred and twenty feet below the surface of the ground. Overlying this relic were formations of basalt and lava. Mr. Jeffries ("Natural History of the Human Races") says this skull is doubtless that of the lost race of America, and places its deposition at a very remote era—at a much earlier period even than has been allotted to the creation of man. Professor Agassiz, lecturing at Mobile in 1853, presented the remains of a human foot and jaws with teeth, found in the coral reef limestone at Lake Monroe, and asserted that it had been buried in the rock ten thousand years ("Types of Mankind"). The stalagmite caves of Brazil contain fossils of man that show by the growth of the stalagmites that the bones have been covered many hundred years. Dr. Lilefenzon, of Rio Janeiro, found a fossil bone of man in one of these caves in that vicinity. It was deeply buried in the clay underlying the stalagmite floor of the cave, and he estimates the covering over the fossil had existed in the cave since the formation of the floor by the carbonate waters, twenty thousand years. In reference to discoveries made on the coast of Ecuador in 1860, James S. Wilson, Esq., found at various points extending over sixty miles, ancient pottery, images and vessels, finely wrought, some made of gold. The geological formation where these remains were found is reported to be "as old as the drift strata of Europe," a stratum of ancient surface earth, covered with a marine deposit six feet deep. Sir Roderick Murchison infers from this discovery that this land after being occupied by man had subsided and settled below the ocean long enough to accumulate the marine deposit and again been elevated, since which time forests have grown which are older than the Spanish conquest. This places human civilization in South America as far back as the time of the old stone age of Western Europe.

From an article lately going the rounds of the press, we are informed that a learned linguist of Brazil will shortly publish a work over which he

has devoted several years of study, and wherein he will prove, or endeavor to prove, that language originated in South America.

We might multiply the evidences of man's existence on this continent previous to the flood; but enough has been given to establish his antediluvian antiquity. And although we are not able to present any definite facts from profane history that Adam was established on this hemisphere, we still have problems based on scientific researches carrying as much weight and reason towards the assertion of the fact (that Adam was an American) as our opponents can bring to bear against us. The unbiased mind of man is

beginning to look at things as they are, not as they wish them to be. And the modern sciences, when rightly compared by the unprejudiced reasoner, daily demonstrate and are all tending to prove most clearly the truthfulness of our sacred writings, and that the hand of an allwise Creator has controlled and will continue to control all creation with a wisdom and judgment so far beyond our puny imaginations, that we are utterly lost and confused when we attempt to penetrate the divine glories of the future, or explain or make clear His work and will during the long ages of the mysterious past.

Juvenile Instructor.

G. M. O.

THE HOLY EUCHARIST.

[CONCLUDED FROM PAGE 131.]

"And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them, behold verily, verily, I say unto you, I give unto you another commandment, and then I must go unto my Father, that I may fulfill other commandments which he hath given me. And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whose eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him."

In this dispensation the Lord has revealed to His people the saving nature of this Sacrament. In the Book of Doctrine and Covenants, sec. 2, par. 22-23, we learn further the importance of this sacred institution, and also the manner in which it shall be performed. "It is expedient that the Church meet together often, to partake of bread and wine in remembrance of the Lord Jesus; and the Elder or Priest shall administer it, &c."

In order to show the mercy and goodness of God to his children in ever

providing a way of salvation for those who love Him, we cannot do better than call the attention of our readers to a Revelation given to the Church through the Prophet Joseph Smith, in September, 1830. Doc. and Cov., sec. 50. 1. "Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth. 2. Behold, this is wisdom in me: wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting Gospel, to whom I have committed the keys of the record of

the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restoring of all things, spoken by the mouth of all the holy Prophets since the world began, concerning the last days: and also John, the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias, which John I have sent unto you, my servants, Joseph Smith, jun., and Oliver Cowdery, to ordain you unto this first Priesthood, which you have received, that you might be called and ordained even as Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain; and also with Michael, or Adam, the father of all, the Prince of all, the Ancient of days. 3. And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth: and also with all those whom my Father hath given me out of the world; wherefore, lift up your hearts and rejoice and gird up your loins and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace, which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the

helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you; and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, and where I am ye shall be also."

It is of the utmost importance in order to insure spiritual life in the soul, that the Latter-day Saints meet often in solemn assembly, to pray and "bear testimony," as did the Former-day Saints. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son."

It is essentially necessary in order to insure spiritual life in the soul that the Latter-day Saints meet often in their solemn assemblies to partake of bread and wine as did the Former-day Saints, in commemoration of the sufferings, death and resurrection of Christ, their Savior and Great High Priest! Let every member of the Church examine himself—reverently approach the divine altar—dispossess the heart from all evil, and with a contrite spirit present his offering. If he does thus well he shall be accepted. By partaking worthily he shall secure health to his tabernacle, peace to his mind, salvation to his soul.

There are faithful Saints who are prevented from assembling themselves with the Church, through old age and other unfavorable causes. It would be wise for the Elders in their ministerial visits to administer the Sacrament to them in private! Is it not a privilege and a duty so to do? Let not one be neglected! In it there is strength to the body and strength to the soul. While we realize Baptism in water to be the initiatory rite to the fold of Christ, we can regard the Sacrament of the Lord's Supper in the light of a spiritual feast, in which we "do remember him!" Typical of that Great Supper—the "Marriage Supper of the Lamb"—that the Saints will enjoy at the second advent of

Messiah, when he will eat the bread of life, and again "drink of the fruit of the vine with them in the kingdom of God."

May the work of the Lord prosper in your hands.

In the bonds of the Covenant.

EDWARD HANHAM.

REPORT OF A DISTRICT MEETING,

HELD IN NOTTINGHAM, SUNDAY, FEB. 28, 1875.

Present on the Stand were President Jos. F. Smith, Elders F. M. Lyman, John Squires, Geo. L. Farrell and William Clayton.

10 a.m.

After singing by the choir, and prayer by Elder Wm. Clayton, Elder F. M. Lyman arose and said—I am pleased to meet with the Saints this morning, and I hope we will be benefited by the instructions that may be given. We have only to study and apply the principles of the Gospel in our lives, to prove that this work is of the Lord. If I understand the Gospel aright, it is to bring us happiness. We know by revelation that God lives, that Jesus Christ is his Son, and that Joseph Smith is a Prophet, which knowledge no man could give, but comes by the Holy Ghost, which great blessing can only be obtained through obedience to the commandments of the Lord. We must seek first the kingdom of God and his righteousness, and all things else shall be added unto us.

Elder J. Squires said—The Lord has chosen the weak things of the earth to confound the wisdom of the wise. We learn that a young man, by the name of Joseph Smith, came forth among men as one having authority, just as the Lord's servants did in olden times, and declared that God had revealed himself to him, and given to him the keys of the kingdom and the Gospel to declare unto the inhabitants of the earth, and that all persons who would yield obedience unto this Gospel would know for themselves that God had spoken from the heavens to warn the inhabitants of the earth to flee from the judgments that are about to be poured out upon the wicked. He exhorted the people to listen to the testimonies of the Elders, and give heed to their instructions, for the Lord has set

his hand for the last time to gather a remnant of his people, and plant them in a place of safety.

The Sacrament was administered, while the choir sang "Gently raise the sacred strain."

Benediction by Elder G. L. Farrell.

2 p.m.

Singing by the choir. Prayer by Elder George Shaw.

Elder G. L. Farrell bore testimony to what had been said by the Elders in the forenoon, and exhorted the people to listen attentively to what might be said in this meeting. Said that we had been called of God as was Aaron, and clothed upon by the Priesthood of God, and sent forth to the world to declare unto the people that the angel spoken of by John had come and brought the everlasting Gospel unto Joseph Smith, and commanded him to go forth and preach it to the people, telling them to believe on the Lord Jesus Christ, repent of their sins, and be baptized for the remission of the same, and if they were honest in so doing, they should most assuredly know of the doctrine whether it be of God or whether it be of man; said that the kingdom which Daniel saw had been set up, and that it would stand forever.

Prest. Jos. F. Smith said—There are many religious denominations extant, and all profess to be in possession of the Gospel, and tell us if we believe on the Lord Jesus Christ we shall be saved; that the drunkard, the liar, the thief, the adulterer, and the murderer have only to believe at the last moment and acknowledge themselves the vilest of sinners, and they are saved and will be ushered at once into the presence of God and the Lamb, among all the virtuous and pure and holy ones that have ever lived. But Jesus

said, "If thou wilt enter into life keep the commandments." Which commandments? "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, and thou shalt love thy neighbor as thyself." And these were not all the commandments which Jesus taught and enforced by example as well as by precept. He taught baptism by immersion, and the gift of the Holy Ghost, symbolized by a new birth, typical of his own death and resurrection, and commanded obedience to the same on pain of being debarred from the kingdom of God. (St. John, 3rd chap.) He taught meekness, charity, long-suffering, forgiveness, to return good for evil, to be pure in heart, and to love God with all the soul and mind and strength, and declared if men believed in and loved him they would keep his commandments. These are also the doctrines which were taught by the Prophet Joseph Smith, and that are now taught by the Elders of the Church of Jesus Christ of Latter-day Saints. Let God judge between

us and the religious professors and teachers of the so-called Christian world. He bore testimony to the divine mission of Joseph Smith, and to the Book of Mormon.

Benediction by Elder Benjamin Bowler.

6 p.m.

After singing, and prayer by Elder G. L. Farrell,

Prest. Smith occupied the evening discoursing upon the first principles of the Gospel, to the intense interest of all present. After which

Elder F. M. Lyman bore testimony to the teachings which had been given, and to the divinity of the Book of Mormon, when the meeting closed with benediction by Elder John Squires.

The Hall was well filled, and a good spirit pervaded the hearts of all present. A number of the strangers present expressed their pleasure at what they had heard, and their desire to come again.

GEO. L. FARRELL.

THE LAMANITES.

[CONCLUDED FROM PAGE 132.]

Elder Lafayette Ball, of Deep Creek, was in this city (Salt Lake) a short time since, and had with him a book containing the record of the baptisms of Lamanites that had been lately attended to in that locality. It included the names of eight hundred who had recently been baptized there. It appears the Indians would frequently come in from quite long distances, wearied with travel, for the purpose of being "buried in water." And they would sometimes ask the Elders to administer to their sick children, who were frequently healed instantly by the power of God.

Those who say they were visited by the heavenly messengers state that the latter have instructed them that the Indians had better stay on the government reservations until spring, as there would be very cold weather in the surrounding country this winter, which

prediction has already proved true, the weather around Utah, north, northwest and east having been fearfully cold. But they were to gather to Ibim Pah (Deep Creek) in the spring, there get baptized, and commence farming, and it is expected that there will be a large gathering there at that time, accordingly, among the tribes expected being the Salmon-eaters, Rickores and Crows, so the writer learns from Major Dimick B. Huntington, one of the most experienced and capable Indian interpreters of the West. The Indians say they have been instructed, by the messengers before alluded to, to cultivate the soil for two and a half years after they are baptized, after which specified time the Lord will tell them something else that they will have to do. If the soldiers try to prevent them from leaving the reservations and going to Deep Creek, they are in-

structed not to fight the troops, but to evade them by slipping around them. If the soldiers should even shoot them down they are not to retaliate, and if they should thus be killed in the line of their duty, all will be well with them, for it will be like lying down at night and getting up in the morning in a far happier state, and white.

The same spirit takes hold of the Indians when they get baptized, as any other people become possessed of when they embrace the Gospel, for as soon as they receive its principles they begin to have a desire for gathering.

It is worthy of remark, also, that when the Gospel was restored in this age it came to and was received not generally by the rich and the exalted, but for the greater part by the poorer but more honest classes of men and women, and it appears to be the same in the matter of the reception of the Gospel by the "remnant of Israel," the work among them having commenced among the humbler, though more honest and well-behaved tribes.

The beginning of the 5th paragraph of a revelation commencing on page 217 of the Book of Doctrine and Covenants, says: "But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

Now it appears that the prediction has been partially fulfilled, but not the portion relating to the Lamanites, who are yet to "blossom as the rose," before the "great and terrible day" and the coming of the Lord in his glory, but it shall be fulfilled as sure as the sun shines in the heavens, for

God hath spoken it, and he never lies

Does this movement among the Indians, treated upon in this article, look like a preparatory step towards its fulfillment? If not, what mean those manifestations? Could any earthly power so influence the mind of the Indian? Does it not look as if God was commencing to fulfill his promises made to their fathers?

True, some people assert that to attribute such things to heavenly influences, and to believe the solemn statements of some of the Indians about receiving visits from heavenly beings is next to nonsense, but no believer in the great latter-day Work can say that it is inconsistent with what the Lord has promised to do in the bringing about of his great purposes; and if there be those who doubt, let them read the Book of Mormon and the Doctrine and Covenants with that attention which those sacred works should receive. It will take but a short time to prove the character of the movement, for the Lord has promised to "cut his work short in righteousness," and a promise made by the Lord to the faithful believers in the Gospel in the latter days was, that they would "understand the parable of the fig tree." In other words, they would understand the "signs of the times."

I believe that you, my readers, should treat the Indians kindly, and that you should exercise faith in God for them that they may be reclaimed from their fallen condition, and begin to receive the Gospel, for I can assure you that they will yet take a great part in helping to establish the kingdom of God on the earth.

Juvenile Instructor.

DOLLAR MARK.—The theory of a writer in the *Atlantic Monthly* is that the two parallel upright marks may be traced back to the pillars of Hercules, and the S-like figure to a scroll entwined around them (\$). According to tradition, when the Tyrian colony landed on the coast of Spain and founded the ancient city Gades (now Cadiz), Melcarthus, the leader of the expedition, set up two stone pillars as a memorial, over which was built a temple of Hercules. Centuries later, when Charles V. became Emperor of Germany, he adopted a new coat of arms, in which the pillars of Gades occupied a prominent position in the device. Hence, when a new coin was struck at the Imperial Mint, it bore the device, two pillars with a scroll entwined around them. Hence, our dollar mark.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 9, 1875.

THE THIEF ON THE CROSS.

To substantiate the doctrine of "death-bed repentance," so universally admitted, believed, taught and practiced by the religious world, the words of the Savior are quoted, as recorded in the New Testament (Luke xxiii, 43), to the penitent malefactor on the cross, "To-day shalt thou be with me in Paradise."

We do not feel that this was an unfortunate saying, for we believe it contains the germ of a most important Gospel truth, which, had the passage been properly rendered into English from the original language in which it was spoken, would have clearly appeared or been plainly developed to the understanding of all now, as understood then, in perfect harmony with the idea conveyed in many other passages of the Scriptures bearing upon the same subject, which are plain and unmistakable. But we do feel that a most grievous and deadly error has crept into the world, and now pervades to a great extent the minds of the people, the foundation of which is based upon the misunderstanding of this passage upon which such vital interests are hazarded by the world.

To believe that a murderer, in whom dwells not the principle of eternal life, (1 John iii, 15) by simply confessing himself a "vile sinner," and professing belief on the name of Jesus Christ, will be ushered directly from the scaffold into the glorious presence of God, the Redeemer and the righteous, to be clothed with salvation and crowned with endless life, is a grievous error; nay more, in the language of the Apostle Paul, it is one of those "doctrines of devils" which the Spirit of God expressly declared should come to pass "in the latter times," (1 Tim. iv, 1,) and which strikes directly at the very foundation of the immutable doctrines of Christ and his Apostles, as propagated all through the New Testament. It nullifies all the laws and the commandments, and is equivalent to offering a premium for crimes and criminals. As for instance, in the discourse of a very noted preacher, popularly styled an "Evangelist," which we recently heard delivered to a vast assembly of people—said he, "It was the sin of man which brought out the love of God," as if God had pleasure in unrighteousness and in the sins of man. "His love being the greatest for those who were the greatest sinners," continued this false teacher, erroneously citing the parable of the lost sheep in proof, forgetting that God cannot look upon sin with any degree of allowance—that the whole life of the Savior and of his Apostles were spent in the advocacy of the most perfect system of moral and religious purity, faith, obedience, humility, virtue,

self-abnegation and integrity to God and his laws and commandments, that was ever revealed to man, without compliance with which, to the utmost of his knowledge and ability, no one can ever go where Christ and God are.

If the murderer, the thief, the liar, the adulterer, the sorcerer, the blasphemer, the debauchee and the libertine, who happen to profess belief on the name of Jesus, are to be saved, as the doctrine is emphatically taught by the religious teachers of the present day, and foolishly and blindly believed by their followers, how can "reason be justified of her children?" why were the laws and the commandments given? why the requirement to obey them, and what is gained by that obedience? What becomes of the "Righteous Judgement of God, who will render unto every man according to his deeds?" (Rom. ii. 5.) What shall we do with the positive declaration of the Savior, "that for every idle word that men shall speak, they shall give account thereof in the day of Judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned?" (Matt. xii. 36.) Can mercy defeat justice? Verily no! Justice and Judgement are the habitation of the throne of God, and He will execute Judgement and Justice upon all. Mercy has done her work and will claim her own.

In the plenitude of God's mercy we are redeemed from death and the grave by the sacrifice of his Only Begotten Son; and by the greatness of His mercy, the glorious offer of eternal life which is the greatest gift of God, is made unto all men through the exercise on their part, of belief and faith in God and the Savior of the World, and repentance and obedience unto the laws, ordinances and commandments, enduring faithful unto the end. By the mercy of God the light has come into the world, but if the children of men have not faith, keep not the commandments, live not by every word that proceeds from the mouth of God, walk not in the light but reject the light and walk in the dark, here mercy ceases, and Judgement and Justice step in to the exacting of the "utmost farthing," for who can reject such boundless mercy, such an offer of redemption and salvation and escape Justice—or the "damnation of hell?" the standard of their merits or demerits being not only "deeds and words," but also their belief and faith, and the wise or improper use made of the opportunities, privileges and light which they enjoyed. This will be righteous Judgement,—the meteing out of Justice by the Righteous Judge of the quick and the dead.

The counterpart and fit companion of this "doctrine of Devils" is another as universally believed by the so-called christian world, which with equal facility but with less ado, consigns to endless torment,—to eternal damnation the most honest, upright, virtuous, high-minded and meritorious man or woman who forsooth did not confess a real or feigned belief in this doctrine of the so-called Christian religion. Whereas the great and glorious fact is, all men receive a righteous judgment according to their works and the light which they possessed, those who possess the law of the Gospel will be judged by that law, while those who have it not cannot be held accountable until they have an opportunity of hearing it, "but the doers of the law shall be justified before God" and not those who hear it and obey it not, for they will come under condemnation. (Rom. ii. 12-13).

Neither the "law nor the Prophets" were destroyed by the Savior, but as many as related to and testified of him, in him were fulfilled, and not one jot

nor tittle of the residue shall pass unfulfilled. (Matt. v. 17). This is not a law of carnal commandment, but the law of the Gospel, which was before preached unto Abraham, and also unto the house of Israel being renewed or re-enacted and commanded by the Savior and sent forth by Him through his Disciples unto all the world. Though grace and mercy abound, this law must be obeyed and fulfilled every whit.

CORRESPONDENCE.

AMERICA.

St. George, February 4th, 1875.
Elder Ernest I. Young, Liverpool,
England.

My dear son Ernest.

Your welcome letter of January 3rd was duly received by last mail and was read with much satisfaction.

I am glad that your health is so good in the English climate and trust you may continue to enjoy the blessing of health and vigor to minister in usefulness wherever the Lord may direct you to labor.

I am much gratified, my son, that you are able to write. "I feel good continually, and feel that I am blessed beyond expectation." It is your privilege to feel thus as a laborer in the vineyard of the Lord; for the powers of the heavens are on your side, while you seek to walk in the path of your duty in trying to promote the interests of Zion. True, you must be tested in the great school of mortal experience. There are, as you properly state, "many temptations seen and unseen to lead one astray; the tempter being always ready to take advantage where he can." This is the common lot of man, but especially of the young and inexperienced. There is no exception. It was written of our Savior that he "was in all points tempted like as we are." But our duty is pointed out by him in the words "watch and pray that ye enter not into temptation." It should ever be borne in mind that sin does not consist of simply being tempted to do, to say, or to think wrong, but that the sin is in yielding to the temptation. One strong safeguard against doing evil, is to cultivate good thoughts, and when evil ones are presented, to *promptly* and manfully reject them, to dismiss them from

the mind at once. This habit, together with never knowingly or heedlessly putting yourself in the way of temptation will greatly aid in proving to you the truth of the Scripture which saith, "Resist the devil and he will flee from you." And further, this course will assist in cultivating that high moral and religious tone which is indispensable to those who would wield the power of the Holy Priesthood.

I am pleased to read your expressed determination to pursue a course which shall be acceptable to our Heavenly Father. May God aid you in all your efforts to this desirable end. This determination is right, at home or abroad, at all times and in every place. You, and all the brethren with you, and all the Saints in every land, have my constant prayers that the righteousness of God may increase on the earth.

I am thankful to Our Father that my health is reasonably good. I have deemed it prudent to refrain from speaking much in public this winter. Last Sabbath and the Sabbath before I addressed the Saints in the St. George Tabernacle.

I and brother George A. Smith leave this city on the 10th inst. for Salt Lake City, if all is well. We expect to stay and attend the April General Conference at Salt Lake City, and then return to St. George.

We are vigorously pushing forward the building of the St. George Temple, it is progressing finely. A goodly number of volunteers from the North are assisting and a good spirit prevails. Just as soon as the roof is on, and it is safe inside, we shall begin that great and all-important work of baptizing for the dead; and attend to other

ordinances of the Gospel as the building can be got ready.

Remember me kindly to brother Joseph F. and to the other brethren with you.

May the God of Israel ever bless and empower you, my son, for every good word and work is the fervent prayer and desire of your father.

BRIGHAM YOUNG.

Salt Lake City, Feb. 12th, 1875.
Prest. Joseph F. Smith.

Dear Brother,—We are much pleased to hear that you are in good health and that the British Mission seems to prosper under your careful administration, and we have at home never failed to hold you and our brethren in the mission up in the arms of our faith and prayers before the Lord, so that the mission may prosper under your wise and fatherly care. The winter—if such we may call it, has been the most beautiful we have ever seen in this country. There has been seemingly but a few days but what the dust has been blowing in our streets and it is quite dusty to day. The health of the people is good. I am much pleased to inform you that our New Meeting house in the 17th Ward is so far completed that we can hold divine services in it. The house is a beautiful brick building.

There seems to be a growing disposition to believe that our newly appointed Governor is likely to be a Governor of the whole people; in that event there will be some tall lamentation in some parts of this city. Please give our kind regards to all of the brethren in the mission, and as ever I remain your brother in the new and everlasting Covenant,

GEO. DUNFORD.

Ogden City, Utah, Feb. 13, 1875.
Prest. Joseph F. Smith.

Dear Brother,—I embrace the present opportunity of writing you. I must apologize for not writing sooner. Since my return home I have been very busy and my wife has been sick with dropsy for five months,—in fact this disease has been troubling her for ten years; through faith, anointing with oil and good nursing she is recovering and looks natural, and my

faith is she will recover, for which we thank our heavenly Father.

Our trip from New York to Ogden was pleasant, all of the company arriving at Ogden enjoying good health; there I found many friends waiting to welcome us, and in a few days after, all the Saints were safely cared for among their friends.

I find the spirit of the world to some extent in our midst; our enemies are doing all they can, but fail in all their moves. Our City Election passed off smoothly on the 8th, but little opposition. This winter, so far, is very pleasant, the finest I have ever experienced here; the health of the people in Ogden and Weber County is good; I spent an interesting evening with brother Burton and family—also a short time in the President's Office with brothers Pratt and Carrington who felt well in your success in the emigration, &c. President Young is on his way to Salt Lake City from the South, expecting to arrive about the 20th. It is expected the walls of the Temple at St. George will be up to the level by April. After Conference the President intends returning to dedicate the Temple and attend to the ordinances therein.

Since my return I have been engaged on the Court House, in finishing a portion of it for offices, &c.; there will be considerable building here, the Union Pacific Railroad Companies will soon commence putting up their station houses, &c. The Iron Works also progressing, which will give work to a great many men.

Prest. F. D. Richards has a goodly number of missionaries preaching throughout the county who are doing a good work. There has not been much done here in relation to the United Order. Our Co-operative Institution is doing a good business. I feel the day is close at hand, when this people will see the necessity of uniting in all things, the quicker the better for this kingdom, as by so doing our enemies will be checked.

Many of the brethren join me in sending kind regards to you and the brethren in the office and all true Saints.

Praying that the good spirit of our Father in Heaven may continue with

you, I remain your brother in the Gospel,

WILLIAM N. FIFE.

ENGLAND.

Plymouth, Feb. 23rd, 1875.

Prest. Joseph F. Smith.

Beloved Brother,—Grace and peace be multiplied unto you. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Daniel, 12, 3. All the human family shall benefit, and be partakers, in the grace bestowed upon the Saints of the "Most High," when they shall receive their glorious reward—in power and dominion, which will surely come to pass, and that quickly, for it is written that the Almighty will "cut his work short in righteousness," for his elects' sake. For "the Saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever."—Daniel, 7, 18.

Your kind favor reached me and I rejoiced in its genial spirit, its richness of blessing! and was happy in hearing of your welfare. The good work in which we are engaged is evidently progressing. A general sentiment of good-will and inquiry abounds. If the Saints will co-operate with the Elders, I feel confident in the Lord, that many will be added to the fold. So long as God's ministers of peace are sent by him into the world, with a message of salvation, so long there will be an opportunity for all people to be saved. Knowledge and zeal combined will bring to pass the expectations of Prophets—cause the light to shine forth in the midst of darkness, and the truth to prevail. Unity and energy will accomplish wonders.

Our course of lectures thus far has been a moral triumph in the cause of Zion; hundreds of people attending—observing excellent order—approving of our doctrines. Much good must be the result of the laudable efforts of the Saints of the Plymouth Branch in this particular. A fair and respectful report of the second lecture—"The kingdom of God," was published in the "Western Daily Mercury" of the 15th, and also in the "Devenport Independent," of the 20th inst., the

latter journal devoting two and a half columns to the subject, without comment. There are a few inaccuracies; but as a whole it will enlighten the public mind, and enable the man of reflection to comprehend the true position, measurably, of the Latter-day Saints in the religious and political world. I trust that they will be rewarded for their honest impartiality and liberality. The English press possesses a great amount of manly independence. It has battled long and successfully for the rights and privileges it enjoys this day. We cannot but take a lively interest in great events that are daily transpiring. Let us watch and be sober. The Lord of Hosts is for us!

The "Western Morning News" on the 6th inst., published Mr. W. Hepworth Dixon's 16th letter—"Latest aspects of the United States," dated January, 1875: Subject, "Polygamy." I wrote a brief criticism—reproof, on his inflated effusion, which appeared in the same paper of the 12th, and also in the "Western Weekly News" of the 13th inst., conjointly with our friend D's. This English visitor and novelist is certainly an erratic, if not a great man, but he is evidently a great man, if great mountains are formed of bubbles, or if bubble blowing creates substantial greatness. Now, facts can only be gleaned from reliable sources. No "gentile" ever saw our Church records, to enable him to count the number of "plural marriages" in a day or a year; and thus to ascertain "if plural families are increasing or diminishing" in "Mormondom." Mr. D's suppositions stand for nothing—they are all cyphers! He is like the Irishman that went out to sea a fishing, and caught his net full of water! Truly did the Savior say to his disciples, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." I am receiving letters from different parts of the country—complimentary—in reference to my letter in the "News," in correction of Mr. D's untenable position on Mormon polygamy and Utah affairs in general. Correspondents desire me to communicate with them touching our organ-

ization—emigration—institutions and doctrines. I have just answered one letter of this import, received yesterday, from a gentleman connected with the Edinburgh University. I have referred him to the Liverpool Office for the publications of the Church.

I much regret to learn that some of the brethren from Zion have poor health, causing them to be released from their ministerial duties in the mission, in order to immediately return home. If it were the good pleasure of our Heavenly Father to favor all of his faithful servants with good health, while here, endeavoring to fulfill their high calling and appointment, in the holy ministry, it would be an inestimable blessing! Elders

traveling so many thousand miles, their labors of love for the salvation of their fellow-men are blessed on earth and recorded in heaven. And when a man returns to Zion laden with golden sheaves of precious souls, and a clear conscience, what exquisite happiness springs up in his heart, overflowing with pure gratitude to God. Let us "contend earnestly for the faith once delivered to the Saints." Let us endeavor to conquer every foe, overcome every obstacle. The name of the noble shall be engraven on the living tablet of human memory; like the polar star it is there, from one generation to another.

In the bonds of the Covenant.

EDWARD HANHAM.

UTAH NEWS.

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From the *Deseret News*:—

UTAH SOUTHERN EXTENSION.—This morning, Feb. 4th, Bishop John Sharp and Mr. William Jennings left for the South, their object being to thoroughly examine the character of the country beyond the terminus of the Utah Southern railroad, with a view to arriving at a definite decision relative to the route of the proposed Utah Southern Extension. With this end in view they will examine the coal fields of Sanpete, for the purpose of ascertaining whether their magnitude and importance are such as to constitute them a sufficient inducement to build the line through Salt Creek Cañon, and through Sanpete County, instead of taking the more southwesterly direction through Millard County. Should extensive coal beds and other resources not preponderate very largely in favor of the Sanpete route, it is very likely that the other will be taken, the latter presenting superior advantages in the matter of grade, being much less expensive for railroad building purposes. The Sanpete route, however, has certainly a great advantage in point of population, as well as natural resources. Whichever route is taken the proposed railroad will prove an incalculable advantage to the Territory generally, as well as locally in the part through which it will run.

COMING FROM ST. GEORGE.—A special dispatch from St. George, received last night, Feb. 7th, states that Presidents Brigham Young and George A. Smith expect to leave there for this city on Wednesday, Feb. 10th. Should they travel right along, without any protracted or unusual stoppages, they may be expected to arrive here on or about the 20th.

MORTUARY.—Sexton's report for January:—Males 24; females 17. Of these, adults 21; children 20. Causes of death as reported. Killed by snow slides 10, typhoid pneumonia 7, inflammation of lungs 3, consumption 3, croup 2, convulsions 2, cancer 2, spinal disease 2, still-born 2, scalded 1, liver complaint 1, dropsy 1, old age 1, paralysis 1, heart disease 1; not reported 2. Total interments 41.

JOSEPH E. TAYLOR, Sexton.

THE MUNICIPAL ELECTION AT OGDEN.—We have received the following, being the official count, showing the result of the Municipal Election at Ogden City, yesterday, Feb. 8th:—

FOR MAYOR:	
Lester J. Herrick	543
Lorin Farr	12
ALDERMEN:	
F. A. Brown	555
D. Moore	556
W. Thomsen	556
COUNCILLORS:	
C. W. Penrose	549
Jos. Parry	517
D. M. Stuart	545
Joshua Williams	37
I. Canfield	555
O. F. Middleton	24
Jos. Stanford	545
Scattering	9
JAS. TAYLOR, ED. STRATFORD, Clerks of Election.	

From the *Salt Lake Herald*:—

NOTARIAL APPOINTMENT.—Yesterday, Feb. 6, Gov. Axtell appointed Mr. Wm. Clayton, a Notary Public for this county. Mr. Clayton held the notarial office for many years by election of the Legislature, but upon the passage of the Poland bill, conferring the power of creating notaries upon the Territorial Executive, Gov. Woods refused to appoint the gentleman above to that position, the duties of which he had so long and faithfully performed, simply because he was a Mormon.

PAYSON MUNICIPAL ELECTION.—Payson, 9.—The biennial municipal election of this city was held yesterday, resulting in an overwhelming victory for all the candidates on the people's ticket. Jonathan S. Page, the regular candidate for mayor, received 288 votes, while the opposition candidate, Orrawell Simons, polled only 43 votes. The Election passed off quietly, no disturbance occurring throughout the day, and the best of feeling prevailed. The vote was not as large as it would have been had the opposition worked more vigorously and roused the voters to the requirements of the occasion.

RAILROAD INTO SANPETE.—Hon. William Jennings and Bishop John Sharp, of the Utah Central and Southern roads, returned last evening from a business visit and tour of inspection to Sanpete Valley, in connection with the extension of the railroad. The company organized recently for building a narrow gauge through Salt Creek Cañon from Nephi into Sanpete, has a force of laborers at work grading for the road. As soon as spring opens the grading of the Utah Southern to Nephi will be energetically prosecuted. Ties are being purchased for the extension, and the intention is to have it completed, and the cars running early in the coming summer. If the builders of the Sanpete Valley Road hurry up with their line, the summer will not pass before the iron horse makes himself heard in that productive region.

From the *Utah County Times*—

NEW MACHINERY.—On last Thursday, Feb. 4th, the first car-load of machinery, purchased in the East by Hon. A. O. Smeot, for the Provo Manufacturing Company, arrived in this city in good order, consisting of nine Clipper looms and one self-acting spinning mule. Three car-loads more, containing six Crompton looms, one cloth dyeing machine, seven Clipper looms, warps and other articles arrived in this city to-day. All of which will be put up and in operation before the next clip of wool comes off. During the month of January the Factory has turned out 14,300 yards of cloth, 350 blankets, 2,500 pounds of yarn, and 100 shawls; and the receipts for the last quarter, ending December 31st, 1874, amounts to the nice little sum of \$63,000. The prospects are now, with the addition of new machinery, of a large increase of business in future, as they will be able to work to much better advantage and manufac-

ture a larger variety and finer article of goods. They give employment at present to from fifty to seventy-five hands, but that number will be increased as soon as the new machinery is put in operation. There has been a constant improvement for the past three months in all the goods manufactured at this Institution, and the business is steadily increasing. We would specially mention new styles of linseys, checked and plain; and a variety of new styles of gents' suitings and ladies' dress goods, which for quality and price cannot be beat in any market.

It is much better to work in earnest and play in earnest, than to mix work and play carelessly together.

A Lecturer on natural history was called upon the other day to pay for a live rabbit he had in a basket in a railway carriage, and which the ticket-collector said would be charged the same as a dog. The lecturer vainly explained that he was going to use the rabbit in illustration of a lecture in a provincial town; and, indignantly taking a small live tortoise from his pocket, said, "You'll be telling me next that this is a dog, and that I must pay for it also." The ticket-taker went for superior orders, and on his return delivered this lecture in natural history, "Cats is dogs, and rabbits is dogs; but a tortoise is a hinsect."

TO SEE DOWN A WELL.—It is not generally known how easy a matter it is to explore the bottom of a well, cistern, or pond of water, by the use of a common mirror. When the sun is shining brightly hold a mirror so that the reflected rays of light will fall into the water. A bright spot will be seen at the bottom, so light as to show the smallest object plainly. By this means we have examined the bottoms of wells fifty feet deep, when half-full or more of water. The smallest straw or other small object can be perfectly seen from the surface. In the same way one can examine the bottom of ponds and rivers, if the water be somewhat clear and not agitated by wind or motion. If a well or cistern be under cover, or shade by a building, so that the sunlight will not fall near the opening, it is only necessary to employ two mirrors, using one to reflect the light to the opening, and another to reflect it down into the water. Light may be thrown fifty or a hundred yards to the precise spot desirable, and then downward. We have used the mirror with success to reflect light around the house to a shaded well, and also to carry it from a south window through two rooms and then into a cistern under the north side of the house. Half a dozen reflections of light may be made, though each mirror diminishes the brilliancy of the light. Let any one not familiar with the method try it, and he will not only find it useful but a pleasant experiment. It will perhaps reveal a mass of sediment at the bottom of the well that has been little thought of.

SWEARING.—It is no mark of a gentleman to swear. The most worthless and vile, the refuse of mankind, the drunkard and the prostitute swear as well as the best dressed and educated person. No particular endowments are requisite to give a finish to the art of cursing. The basest and meanest of mankind swear with as much tack and skill as the most refined; and he that wishes to degrade himself to the very lowest level of pollution and shame should learn to be a common swearer. Any man has talents enough to learn to curse God, and imprecate perdition on himself and fellow-men. Profane swearing never did any man any good. No man is the richer, or wiser, or happier for it. It helps no one's education or manners. It commends no one to any society. It is disgusting to the refined, abominable to the good; insulting to those with whom we associate; degrading to the mind; unprofitable, needless, and injurious to society; and wantonly to profane his name, to call his vengeance down, to curse him, and to invoke his wrath, is perhaps of all offences the most awful in the sight of God.

"Maintain your rank, vulgarity despise;
To swear is neither brave, polite nor wise."